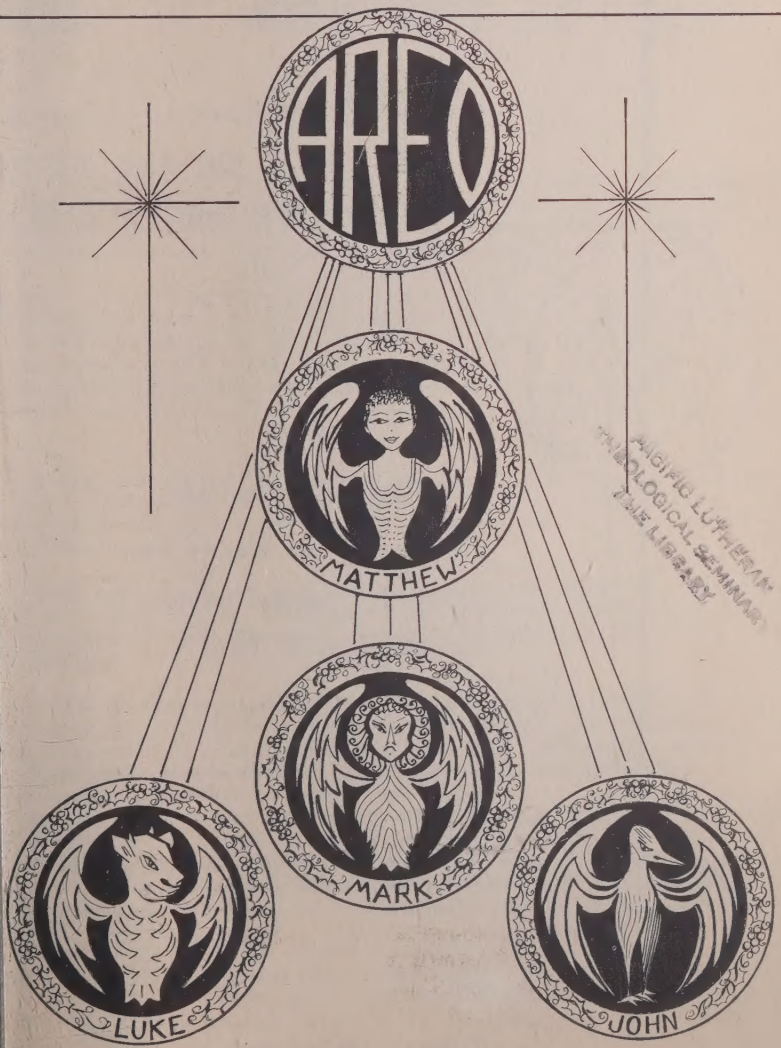
No 7

American Review of EASTERN ORTHODOXY



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AROUND THE WORLD WITH THE CHURCH

FOREIGN

BISHOP DOROTHEOS OF ATHENS DIES - NEW ARCHBISHOP ENTHRONED. Arch- Dorotheos Kotaras, head of the Orthodox Church in Greece, died unexpectedly of a ailment, at the age of 69. He had been confined in a hospital in Stockholm(Sweden) where recently undergone a brain operation. The death occurred July 26th.

rchbishop was born on the Island of Hydra in 1888, the son of a poor fisherman. He was ied after obtaining degrees in philosophy and law from the University of Athens and com- his studies in theology at the Theological School in Leipzig, Germany. He was elected politan of Hythera in 1923, and Metropolitan of Larissa in 1935. He had been named to hens See in March, 1956, in place of Archbishop Spyridon Vlaclos, who died the same . Dorotheos(Gk.- 'Gift of God') was the 13th Archbishop of Athens and 101st Bishop of .

ands of silent mourners lined the streets of Athens as the body of the late archbishop rne from the Metropolitan Cathedral to the Athens cemetery. Heading the procession rchbishop Makarios, spiritual leader of the independent Church of Cyprus, who was rob- irely in black.

ding after the coffin, which was borne on a gun carriage, were 200 priests, deacons and nandrites in white vestments. Immediately behind them came the bishops, all wearing lden mitres of their office. The twelve members of the Holy Synod, all in black, also ed the carriage.

neral rites in the Cathedral had been attended by King Paul, Prime Minister Karamanlis binet members, Patriarch Christopher of Alexandria(Egypt), representatives from the Patriarchates and of Anglican Archbishops of Canterbury and York, members of the dip- ic corps, and officials of the various Allied Military missions in the capital.

sday, August 7th, saw Bishop Theoklitos, 67 year old Metropolitan of Patras, elected as ishop of Athens and all Greece. Taking part in the election were 58 of the 66 bishops of thodox Church in Greece, or 16 more than the number necessary for a quorum. Bishop litos(Gk.-'Called by God') received 31 votes. Other leading candidates had been Bishops ostom (Metropolitan of Messinia) and Panteleimon(Metropolitan of Thessalonica), who ed 14 and 11 votes, respectively.

lection was held in the Athens Cathedral following a short service at which prayers and to the Holy Spirit were intoned. At the close of the service, each of the bishops present ed a blank ballot and an envelope with the stamp of the Holy Synod on it. They voted in

accordance to their seniority of ordination. Immediately after the election was finished, t doors of the Cathedral were flung open and the result announced by Minister of Cults Gero topoulos to the multitudes assembled in the square outside.

Bells pealed forth, the crowd poured into the Cathedral and the traditional post-election c mony, called the 'Mega Minima'(Great Message), was held. During this ceremony, the new archbishop read the traditional 'confirmation' declaration, in which he pledged to rule the archbishopric in accordance with the Holy Canons and traditions of the Orthodox Church. then signed the official volume, in which are recorded all the 'confirmations' of his prede sors.

Archbishop Theoklitos was born in 1890 and ordained,after his graduation in theology fron University of Athens. He became vicar of the Athens archdiocese under former Archbisho Chrysostom, and in 1924 was made an assistant bishop of the See. In 1931 he was named bi of Kalavrita, and in 1944 transferred to the diocese of Patras.

The newly-elected archbishop pledged to work to raise the educational qualifications of t clergy and improve their standard of living. He also promised to oppose any 'illegal and u reasonable' proselytism by non-Orthodox groups in Greece and to support the independen struggle in British-held Cyprus.

After the ceremony, the archbishop flew to Corfu, where he gave the traditional 'assuranc of loyalty to King Paul, who was vacationing on the Isle with other members of the royal f ily.

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NIGERIAN CHURCH CONDEMNS PAGAN SURVIVALS AMONG CONVE The Anglican Synod of Nigeria, meeting in Lagos, adopted a resolution dep ing the persistence of pagan customs among the converted natives.

The resolution urged the native Christians to abandon the practice of sacr goats and cocks to persuade idols to help leaders gain chieftain titles.

'White man, he worships money - me, I only wants to be a chief'

* * * * * * *

LUTHERAN NUNS ADOPT FEATURES OF ROMAN MONASTICISM. Special devotion the Blessed Virgin Mary is being practiced in a Protestant Convent(Ecumenical Sisterho St. Mary) in Darmstadt, Germany. This convent is said to be the first Protestant experi in monasticism in Germany.

Their rule requires that each Sister(from any of the Protestant denominations which mal the Community) all place the name of Mary before their own adopted name in religion. S times each day, they gather to chant the Little Office of the Blessed Virgin. This is a si practice as used in most religious communities of women in the Roman Church.

The Darmstadt convent was founded by two former Evangelical youth leaders, Klara Sch and Erika Madauss, who, in 1944, prompted other young women to cooperate in relief eff for air raid victims. They finally decided to start a community of women dedicated to pr and service to Others. The Community is open to candidates of any denomination - its p is to pray for the unity of Christendom.

(ov

isters wear a grey habit with white cuffs and take a pledge of poverty-chastity-obedience. robation period is one year, followed by a novitiate of from four to five years. A continu- gil of prayer is maintained in a chapel, replete with statues, lighted candles and Stations Cross. Gregorian chorales are used for the chants.

social service work includes caring for children, helping the sick, the imprisoned and elinquent. They also print their own religious booklets and leaflets. Their own Studio is rk turning out liturgical art.

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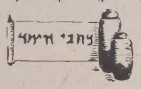
D SEA SCROLLS



Dead Sea Scrolls have made their first public appearance in a small walk-in vault in the ent of the new Hebrew University being built in the Israel Sector of Jerusalem. Three of crolls were purchased by Israel in 1947 from an Armenian antique dealer in Bethlehem. her four were bought from a Metropolitan of the Syrian Orthodox Church in 1954 - this ction took place in N.Y.City, for a reported $250,000, after they had been advertised for a financial Journal. The Scrolls are insured for a reported $1,000,000 and are under guard at all times, altho the public may view them. Eventually, a shrine will be built collection with funds to be provided by the family of the late Samuel Gottesman, New

(next page)

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York industrialist, who had provided the $250,000 that purchased the last four Scrolls.

Meanwhile, Paul Tasman(an I.B.M. engineer) released a report in the I.B.M. Journal of search and Development of achievements that had been made in language engineering tes the Dead Sea Scrolls.

These studies were made at a Literary Data Processing Center in Gallarate, Italy. Mr. man reports that 50,000 words of the Dead Sea Scrolls have been published so far. These been put on I.B.M. cards, each word being indexed according to its location in the text an other similar factors relevant to the word. Using a data-processing machine, in New Yo the text was then analyzed, taking into account the frequency, use and sequence of words particular portion of the material and their context.

From this Mr. Tasman was able to deduce: 'a rudimentary system for analyzing the writ style of an author and also a tool to interpolate missing words or to detect foreign additi which are uncommon to the author'. He continued: 'It will not be absolutely certain that act substitution will be made,(but) a more accurate machine substitution will be possible is conceivable by manual methods.' He stated that the data-processing machine has so f been able to 'rewrite' as many as five consecutive words of the text - words that had bee tentionally left out to test the efficacy of the theory and operation of the system. Mr. Ta clarified that an electronic machine catches errors as they occur and has no human mar error, that is so common in tedious and voluminous manual methods. In addition, what w take fifty scholars forty years to do, can be done by machines in one year.

● An English translation of a great portion of these Dead Sea Scrolls, 350 pages in len bound in paper covers, is available from AREO(215 W. 69th St. N.Y.23) for $1.00 p.p. money accompanies order. - ED.

* * * VIEWS ON CYPRUS * * *

Greek Orthodox Archbishop Makarios of Cyprus, who was freed from his island prison o Seychelles Island last March by the British, formally announced that he would personally in attendance at the United Nations debate on the Cyprus Issue, scheduled for the Fall. A the S.S. Queen Frederica, which sailed from Athens August 31st, the Archbishop is accom ied by Metropolitan Kyprianos of Cyrenia and a small group of Cypriot political and labo ders.

He stated: 'We attribute special importance to the enlightenment of American opinion, be on this will greatly depend the shaping of new, objective and liberal views on Cyprus on part of U.S. State Department officials'.

Prior to his sailing, the archbishop was visited by his 72 year-old father, Christodoulos kos, whom he had not seen since British authorities exiled him some eighteen months ag was also his father's first visit to Greece - he being a native of Cyprus.

During his stay in Athens, the archbishop had been presented with the Gold Medal of the of Athens in tribute to his efforts on behalf of self-determination for his British-ruled ho land.

As a interesting side-light, Moscow Radio announced that the archbishop will soon pay a to the Soviet Union and would also attend an ecclesiastical celebration in Moscow during ember and December, which is being organized by the Russian Orthodox Church.

● A private observer predicts that the U.N. will pass a resolution calling for 'self-dete ation' for Cyprus; subject to a protracted period of time before execution. 'Enosis' Union with Greece, it is felt, will not be made a part of this resolution. - ED.

MENICAL PATRIARCH SEEKING CLOSER TIES WITH GERMAN PROTESTANTISM. stanbul representative of 'Christ und Welt', prominent West German Evangelical Church y, published in Stuttgart, Germany, quotes the Patriarch as saying that one of his favor- eas is the establishment of a seminary for young Orthodox students in a German univer- ity.

orrespondent said the Patriarch hailed the recent visit of West German President Theo- euss to Turkey as pointing to the development of friendly German-Turkish relations.

Patriarch, in another reported action, named Metropolitan Maximus of Sardis to repre- he Ecumenical Patriarchate at the 17th international assembly of the Old Catholic Church is being held this month at Rheinfelden, Switzerland.

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IAN PATRIARCH VIKENTIJE STRICKEN DURING MONTENEGRO VISIT. The 67 old head of the Serbian Church was taken seriously ill with an acute attack of appendici- omplicated by peritonitis, and had to undergo an immediate operation. The attack came ile he was making an official visit to the Yugoslav Republic of Montenegro. He serves as nistrator of the Montenegrin jurisdiction.

s the first visit there since the Metropolitan Arsenije of Montenegro was sentenced to ars at hard labor in 1954 for political plotting against the State. Altho the metropolitan ince been granted amnesty, he still has not been allowed to resume his post.

er former prisoner of the State, Serbian Orthodox Metropolitan Josef of Skoplje of Mace- , died at the age of 79. Funeral rites were held by the Patriarch, prior to his trip to negro, at the Topcider monastery near Belgrade. He was assisted by six bishops and iests. The late metropolitan had, at one time, been Acting Patriarch of the Serbian jur- ion, but, in 1950, had been arrested for plotting with agents of the former King Peter to Marshall Tito. He had been imprisoned but was released in 1952 because of a serious y ailment. It eventually led to his death this summer thru development of uremia.

ntended visit of the Patriarch Alexei of Moscow to Belgrade had to be postponed until er - he is returning a visit which Vikentije made to Moscow last year, at this time. tative date for his arrival has been set at October 6th. Vikentije is expected to be fully ered from his operation, by that time.

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SYRIAN LAW GIVES PRIME MINISTER POWER OVER CHRISTIAN BODIES. In of stormy protests from both Christian and Moslem leaders in the Chamber of Deputies, ajority voted to give the Prime Minister power to make whatever changes he 'deems priate' in the statutes of the Christian communities in Syria.

ed suddenly and without previous public discussion, the law has aroused apprehension g the Moslem communities that they may be next in line for similar treatment. Syria's ation of 3,000,000 is predominantly Moslem with 400,000 being Eastern Orthodox and 100,000 Roman Catholic sects(Melkite,Syrian,Armenian, Maronite, Latin and Chaldean).

the new legislation, the Prime Minister will have the right to decide and decree:

.Any changes in the rank of religious superiors and their clergy; their nomination or election; and their rights and responsibilities.

.The appointment of religious congresses and special commissions and their juris- diction.(Religious courts of personal status are an exception).

(over)

3. The method of administering estates belonging to religious communities.
4. Any changes in the religious instruction of the children of such a community.

The legislation was largely backed by Khaled Bektash, secretary general of the Arab Comm unist parties in Syria, Lebanon and Jordan. Observers feel that the purpose of the law is t exercise closer control over the Christian communities, in order to weed-out any possible pro-Western tendencies or anti-communist opposition among Christian leaders or clergy.

'Off with their heads', said the Queen of Hearts.

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ART TREASURES DISCOVERED IN ORTHODOX CHURCH. More than 1,000 precious art objects of gold, platinum, silver, bronze and amb all more than 2,000 years old, were just discovered during restoratio work at one of Yugoslavia's oldest churches.

Described by archaeologists as 'sensational', the treasure was found i trough-like repository of the burial vault of Greek Orthodox Church o St. Peter, located at Novi Pazar, near the Albanian border.

The experts described the objects as of Greek and Illyrian origin; the Illyrians being an an ent extinct tribe, which populated Yugoslavia until the arrival of the Slavs in the sixth cent

The precious objects included ornaments and utensils of gold; vases; gold and silver clas and pins; jeweled belts and rings; and statuettes of gold, platinum and amber.

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MOSCOW RELEASES BOOK ON VATICAN. Foreign visitors to the Sixth World Festival Youth and Students in Moscow are buying translations of a recently published book on the R an Catholic Church written by a Soviet historian, Josif Lavretsky. The title of the book: 'T Vatican: Religion, Finances and Politics'.

According to a previous Moscow Radio broadcast, the book 'shows how the Catholic Church has become the political leader of the bourgeosie, while the Vatican, continuing to remain a religious center and to advocate medieval mysticism, developed into one of the biggest fina cial forces in the capitalist world'.

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ORTHODOX ARCHBISHOP VISITS AMERICAN SERVICEMEN IN JAPAN. Greek Orthod Archbishop Athenagoras of Thyateira arrived early last month on a two week visit to Amer can servicmen of the Orthodox Church in Japan and Korea.

The prelate is Exarch of the Ecumenical Patriarch for Western and Central Europe, but his Far Eastern tour was sponsored by the Greek Archdiocese of North and South America.

While on his tour, the archbishop contacted the top U.S. military commanders in private co sultations.

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DOMESTIC

ET EDUCATOR URGES TEACHING OF COMMUNISM IN CATHOLIC SCHOOLS. The v Robert J. Henle, S.J., dean of the St. Louis University Graduate School, in speaking at a ference held at Harvard University said: 'Such courses(in Communism-Ed.) are needed to tu ents an insight and to help them understand the nature and techniques of this threaten- rce. Communism is not a bogey-man. It demands an intelligent approach, not wide- d hysteria and fear'. He added: 'Most people today cannot explain why they are opposed Cmmunism. They treat it like a secret nobody talks about'.

Reverend Father then elucidated that the need was for college-trained high school teachers ould properly instruct students 'in the history, political and economic theories, philoso- and principles of Communism'. He added: 'How, then, are our high school students to stand the issues involved? Unless teachers are equipped to explain these issues.....a , soldily integrated view of Communism must be outlined and presented to the teachers'.

'Now, children, this is how it all began.....'

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CATHOLIC VOCATION LAGS. The Very Rev. Msgr. Ronald Macdonald, who is director of the Brookly(N.Y.) Diocesan Building Office, asserted some months back that Catholics are lagging vocationally behind the general population.

ated that though there are 20 Catholics among every 100 Americans, only 3 in 100 are cers; 12 among every 1,000 doctors; and 3 in every 1,000 scientists working for the AEC ic Energy Commission). To explain this, he said: 'I think there is something basic in atholic life that makes us a little slow in improving ourselves.....accepting God's Will not necessarily mean that one should be satisfied with one's position in life'.

'Well, fan mah brow'.....

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WISH LEADER SAYS NEGROES ARE RELUCTANT TO INTEGRATE. Herberg, Jewish philosopher and professor of Judaic studies and social ilsophy at Drew University in Madison, N.J., expressed the thought at a rence on intergroup relations held in Chicago,Illinois recently.

Will Herberg said many Negroes are fearful that their own class structure will be dis- d by the integration process, and the fear of being 'downgraded' is particularly true in egro churches.

Negro churchmen say they are 'in favor of integration, but are reluctant to integrate' iselves, he said; he added: 'Their leaders, now powerful, feel they would thereby be- merely ceremonial figureheads without a decisive vote in the integrated churches'. He med it all up in two words: 'prestige loss'.

BUDDHIST AND SYRO-JACOBITE CHRISTIAN MARRIED. In a service, which combine both the directness of Protestantism and the formality of the Eastern Orthodox ritual, Mi Yo Yee, Chinese Buddhist, and George Kuttickal Chacko, Mar Thomas Syrian Church of In were married in New York by the minister of the Middle Collegiate Church(Protestant) la month.

Both of the young people are from the Far East and are studying here in local Universities They explained that, in their lands, marriage is more of a contract entered into by the par ents, on behalf of those to be married. In this sense it differs greatly from the Western id of marriage, which is based purely on the individual,personal approach. As marriage, in Orient, is looked upon in this fashion, it frowns heavily on divorce - not so in the West, ever, where the divorce rate is close to 40% of the marriage rate.

The Mar Thomas Syrian Church of India carries a tradition of being founded by S.Tho the Apostle. It is called Syrian, because Syriac is used in the Liturgics. - ED.

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POLISH NATIONAL CATHOLIC CHURCH HEAD PARTICIPATES IN WARSAW SYNO Archbishop Leon Grochowski, head of the Church, left his headquarters in Scranton, Penn with two companions and arrived in Warsaw, Poland for the Sep't. 3rd Synod.

This is the first visit to Poland by the spiritual head of the Polish National Catholic Chur (formed by a separation from the Roman Catholic Church in 1897, under the leadership o Bishop Francis Hodur), since the development five years ago of a breach in relations be tween the Church in Poland and the mother church in the U.S.A. Communist pressure ha been the apparent cause of the breach, at that time. This trip is also a returning of the vi made earlier this year to the U.S. of the Rt. Rev. Julian Pekala, Bishop of Poland, who, a that time, declared that the Polish branch 'is again unified with the Polish National Catho Church in the U.S. and Canada.'

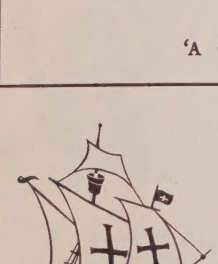
The archbishop and his two companions will also attend the Old Catholic Congress, Sept. 23, in Reinfelden, Switzerland, which the Ecumenical Patriarchate of Eastern Orthodoxy will have his representative present at.

COMING NEXT MONTH

THE ATLANTEAN MYTH -

FACT or FICTION?

'A Geographical, Historical and Ethnological Sketch'



Moored in New York Harbor, the Mayflower II, a faithful repli of the original ship which brought the Pilgrims to America in is still representative of the great Legacy given to all Americ by our Founding Fathers.

In commemoration of one phase of this great Legacy, the s is the scene Sunday mornings of public religious services, wh will continue as long as she is in port, before her eventual sai for Plymouth, where she will be permanently retained as a pa that city's historic past.

H INTERNATIONAL G.O.Y.A. CONFERENCE (August 26—31)

o Angeles, Calif. was the scene, with thousands of young men and women from every corner o eVestern Hemisphere congregating at this Sixth International Conference of the Greek Orthod h of America (GOYA).

h Conference opened Sunday morning, Aug. 25th, with the Celebration of the Divine Liturgy in enagnificent Cathedral of St. Sophia in Los Angeles. Archbishop Michael, assisted by Bishop e etrios of the Western Diocese and other local and visiting clergy, officiated at the Service.

h theme of the Conference was 'Divine Wisdom', based on Psalm 111:10('The fear of the Lord i eginning of Wisdom'). The Archbishop, as keynoter, spoke on the future of Orthodoxy in Am a Other highlights included workshops, lectures, forums, tours, luncheons, committee and as oly work, and, of course, a banquet and Grand Ball.

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CLD COUNCIL OF CHURCHES ATTACKED BY CATHOLIC INFORMATION BUREAU. A Tial announcement from the Bureau of Information of the National Catholic Welfare Conferen shington D.C., condemned the Central Committee of the World Council for daring to hold 'pub c iscussion' of alleged oppression of minorities by the Catholic Church and for its resolution hich the committee decided to 'arrange for studies to be made of the problem of religious lil arising in Roman Catholic and other countries'.

h World Council of Churches has a membership of some 170 Church organizations in 50 differ ntcountries. It's Central Committee holds annual meetings to discuss, on an executive and plan r level, details of theological and practical studies for the overall good of the advancement of e Christian Church. This year, the Central Committee met in New Haven, Conn. It was at this eting that the condemned resolution was enacted.

n Central Committee also ran into internal difficulties when a proposal was made that the ld Council merge with the International Missionary Council. The IMC differs from the World ncil in that it is composed, not of Churches, but of national or regional missionary councils. h proposed merger was committed to study, after the Eastern Orthodox delegates sharply psed the move on the basis they did not wish to be involved in any united missionary enter- e. They contended such a move would change the character of the World Council by causing move in a direction of one-sided Protestantism. Other, non-Orthodox, also opposed the ide at it might tend to develop a 'super church', above all denominations.

n final action on the merger would be deferred until the Third General Assembly of the World ncil, to be held in Ceylon, India in 1960.

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The Apostolic Canons

Recent controversy,over a possible union between Anglican (Church of England) and Presbyterian Churches in the Britis Isles, causes the inquiring mind to turn back thru the pages history to the time of the early Church - the Church of th Fathers.

Apostolic Canons, Writings of the Fathers, Conciliar Decree of the Ecumenical Councils all emerge on the horizon. As is impossible to present all these Canons in one treatise, t present intent is to bring to view those which have received designation as being 'Apostolic'. Future treatments will de with classifying the entire field according to subject matter covered by the multitude of individual Canons.

The 'Methodist Recorder'(England) states: 'There is no con cealment of the fact that in Anglican eyes complete intercom munion depends upon a certain doctrine of the Church and pa ticularly of the ministry. Bluntly it means that ordination wi have to be at the hands of an 'apostolically' authorized bisho In order to be acceptable to official Anglicanism for ministr tion of, say, Holy Communion a minister of any Protestant Church in Great Britain outside the Anglican would be requi to make at least a tacit admission that he lacked some autho that the Anglican Church possessed and which he would obta only by undergoing some further process of ordination in it.

Canon Albert J. duBois, executive director of the American Church Union, recently expressed the view of the Episcopal Church in the U.S.(High Church) that: 'We think the Anglica movement has a distinct contribution to make to the cause o church union, but approval in this case would jeopardize ou relationship with Orthodox and Old Catholic churches with which we now have intercommunion'. (Canon duBois was ref ing to a possible union between the Episcopal Church and t Church of South India. - The latter body was formed in 19 thru a merger of Anglican, Methodist, Presbyterian, Congre gational and Reformed bodies)

The Canon duBois added that he felt arbitrary 'setting-aside of canons and expressed teachings, 'without reference to unity in the truth', would tend towards a 'giving-up of the faith for the sake of hastening what can only be a temporary unity'.

To cling to truth, as one may see it, is human. The question involved is: What is truth? We know truth changes as peopl and time change, but as we are seeking truth as established by Christ and the Apostles and Church Fathers, we have to examine their writings, sayings and traditions.

To aid the 'seeker', the traditional Apostolic Canons are

given in full. Numerous translations of these Canons are available, e.g.- 'Nicene & Post-ne Fathers', Vol. 14, Series 2; Smith & Cheetham's 'Dictionary of Christian Antiquities'; le's 'History of the Church Councils'; etc.

hoped that hereby any interested reader may obtain a knowledge of some of the doctrinal nitions and disciplinary rules of the Undivided Church of the Fathers.

Apostolic Canons, in the main, represent the very early canon-law of the Church. An esti-ed dating of earlier than 300 A.D. has been given to their origin. The adjective 'Apostolic', pplied to the collection, does not mean the collection was made by the Apostles. The word ies more aptly to the idea that the basic principles embodied in these Canons were given ie early Church, rather than the explicit Canons themselves.

2nd Canon of the Council of Trullo(692 A.D.) declared these Apostolic Canons as being of stolic origin, as well as having the force of laws. Patriarch Joannes Scholasticus of Con-tinople was really the one who brought these Canons, in collected form, into usage in the rch. The Roman Church, however, only recognizes the collection of 50 Canons, which pre-d that of Joannes Scholasticus by fifty years - this collection was made by Dionysius guus. The following version is, of course, the collection of the eighty-five Canons, which e accepted at Trullo.

Let a bishop be ordained by two or three bishops.

Let a priest, deacon, and the rest of the clergy, be ordained by one bishop.

If any bishop or priest offer any other things at the altar, besides that which the Lord or-dained for the sacrifice, as honey, or milk, or strong-made drink instead of wine, or birds or any living things, or vegetables, besides that which is ordained, let him be deposed. Ex-cepting only new ears of corn, and grapes at the suitable season. Neither is it allowed to bring anything else to the altar at the time of the holy oblation, excepting oil for the lamps, and incense.

Let all other fruits be sent home as first-fruits for the bishops and priests, but not offered at the altar. But the bishops and priests should, of course, give a share of these things to the deacons, and the rest of the clergy.

Let not a bishop, priest or deacon put away his wife under pretence of religion; but if he put her away, let him be excommunicated; and if he persists, let him be deposed.

Let not a bishop,priest or deacon undertake worldly business; else let him be deposed.

If any bishop, priest or deacon shall celebrate the holy day of Easter before the vernal equinox, with the Jews, let him be deposed.

If any bishop, priest, deacon, or anyone on the sacerdotal list, when the offering is made, does not partake of it, let him declare the cause; and if it be a reasonable one, let him be excused; but if he does not declare it, let him be excommunicated, as being a cause of of-fence to the people, and occasioning a suspicion against the offerer, as if he had not made the offering properly.

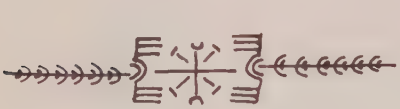
All the faithful who come in and hear the Scriptures, but do not stay for the prayers and Holy Communion, are to be excommunicated, as causing disorder in the Church.

If any one shall pray, even in a private house, with an excommunicated person, let him be excommunicated.

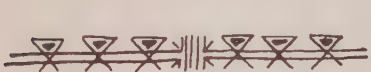
If any clergyman shall join in prayer with a deposed clergyman, as if he were a clergy, let him also be deposed.

If any clergy or laymen, who is excommunicated, or not to be received, shall move away and be received in another city, without commendatory letters, let both receiver and the

received be excommunicated. And let the one,who was already in a state of excommunication, have his time therein lengthened. (This canon contains #13 also)



15. If any priest, deacon or other clergy forsakes his parish and takes up his abode in another parish, without consent of his own bishop, it is ordained that he shall no longer be allowed to perform divine service; more especially if his bishop has urged him to return to his appointed place and he has refused to do so and persists in his conduct. In this case, let him remain there only as a layman.



17. He who has been twice married after baptism, or who has had a concubine, cannot become a bishop,priest, deacon or any on the sacerdotal list.

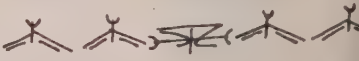
19. He who has married two sisters or a niece cannot become a clergyman.

21. If a man has been made a eunuch by the violence of men or thru amputation in time of persecution, or if he has been born so, if in other respects he is worthy, he may be made a bishop.

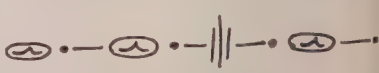
14. A bishop shall not leave his diocese a ter that of another, even tho he may b ed by many to do so, and even then or there be good reason, e.g.- bringing a greater godliness among the person that place. And such action must be t only by the judgement and sincere re of many bishops, not by his own decis

16. If, however, the bishop, in whose dioc such persons are staying, shall disre the command that the individuals cea performing divine offices, and instead ceives them as clergymen, let the bis be excommunicated as a teacher of di der.

18. He who has married a widow, a divor woman, a harlot, a servant-maid or actress cannot be a bishop, priest,de or other of the sacerdotal list.



20. If a clergyman become surety for any let him be deposed.



22. He who has mutilated himself cannot come a clergyman, for he is a self-m erer and an enemy to the workmanshi God.

If any man being a clergyman shall mutilate himself, let him be deposed, for he is a self-murderer.

24.

If a layman mutilate himself, let him be excommunicated for three years, as practising against his own life.

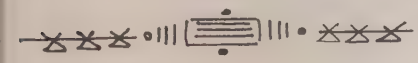
If a bishop,priest or deacon be found guilty of fornication, perjury or theft, let him be deposed, but let him not be excommunicated; for the Scripture says: 'thou shalt not ; unish a man twice for the same offence'. In like manner, the other clergy shall be subject to the same proceeding.

26.

Of those who have been admitted to the clergy unmarried, we ordain that the readers and singers only may, if they will, marry.

If a bishop, priest or deacon shall strike any of the faithful who have sinned, or of unbelievers, who have done wrong, with the intention of frightening them, we command that he be deposed. For our Lord has by no means taught us to do so, but, on the contrary, when he was smitten he smote not again, when he was reviled, he reviled not again, when he suffered, he threatened not.

28.



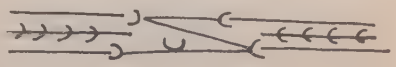
If any bishop, priest or deacon, having been justly deposed upon open accusations, shall dare to meddle with any of the divine offices which had been entrusted to him, let him be altogether cut off from the Church.

If any bishop, priest or deacon shall obtain possession of that dignity by money, let both him and the person who ordained him be deposed, and also altogether cut off from all communion, as was Simon Magus, by me Peter.

30.

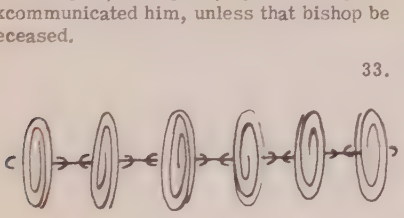
If any bishop obtain possession of a church by the aid of the temporal powers, let him be deposed and excommunicated, and all who communicate with him.

If any priest, despising his own bishop, shall collect a separate congregation and erect another altar, not having any grounds for condemning the bsihop with regard to religion or justice, let him be deposed for his ambition; for he is a tyrant; in like manner also the rest of the clergy, and as many as join him; and let laymen be excommunicated. Let this, however, be done after a first, second and third admonition from the bishop.



32. If any priest or deacon has been excommunicated by a bishop, he may not receive communion again, saving only by the bishop who excommunicated him, unless that bishop be deceased.

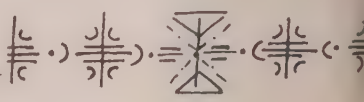
33. No foreign bishop, priest or deacon may received without commendatory letters;a when they are produced let the persons examined; and if they be preachers of go ness, let them be received. Otherwise,al you supply them with their needs, they m receive communion, for many things are done underhandedly.



34. The bishops of every nation must acknowledge him who is first among them and account him as their head, and do nothing of consequence without his consent; but each may do those things only which concern his own parish, and the country places which belong to it. Neither let him(who is the first) do anything without the consent of all; for so there will be unanimity, and God will be glorified thru the Lord in the Holy Spirit.

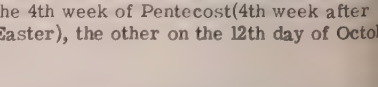
35. Let not a bishop dare to ordain beyond h own limits, in cities and places not subje to him. But, if he be convicted of doing s without the consent of those who have aut ority there, let him be deposed and also t ones he has so ordained.

36. If any person, having been ordained bishop, does not undertake his ministry and the care of those committed to him, let him be excommunicate until he does so. Similarly with the priests and deacons. But, if a clergy has gone to his charge and been rejected by the perverseness of the people, let him continue as bishop and let the clergy of that area be excommunicated because they have not corrected the disobedience of the people.



37. Let there be a meeting of the bishops twi a year, and let them examine amongst th selves the decrees concerning religion a settle such ecclesiastical controversies t may have arisen. One meeting to be held the 4th week of Pentecost(4th week after Easter), the other on the 12th day of Octo

38. Let the bishop have the care of all the goods of the church and let him administer them as though they were God's. He must not alienate any of the goods or give them to his relations. If the poor are in need, let him relieve them; but not use this as an excuse for so selling them.



Let not the priests or deacons do anything without sanction of the bishop; for he it is who is entrusted with the people of the Lord, and of whom will be required an account of their souls.

40. Let the private goods of the bishop, if he have such, and those of the Lord be clearly distinguished so that the bishop may have power of leaving his own goods, at death, to whom he will, and how he will, and that his property may be safeguarded from being included under property of the Church: for it may be that his wife, children or relations or servants has need; and it is just that neither Church nor bishop nor bishop's relations be injured under any pretext; nor, that there should be contestations over such things, which thereby bring bitterness upon his death.

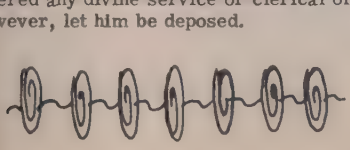
We ordain that the bishop have authority over the goods of the Church: for if he is entrusted with the souls of men, much more are temporal possessions to be entrusted to him. He is, therefore, to administer them, thru his authority and supply those in need thru the priests and deacons in reverence and fear of God. He may also take what is required for his own necessities and for brethren to whom he must show hospitality, so that he may not be in any want. The law of God has ordained that they who serve the altar shall be nourished of the altar. Neither does any soldier bear arms against an enemy at his own cost.

42. If a bishop, priest or deacon is addicted to dice or drink, let him give it up or be deposed.

If a subdeacon, reader or singer commits the same things, let him give it up or be excommunicated. The same applies to laymen.

44. Let a bishop, priest or deacon, who accepts usury from those who borrow of him, give up so doing, or be deposed.

Let a bishop, priest or deacon, who has prayed with heretics, be excommunicated. If he has offered any divine service or clerical office, however, let him be deposed.



46. Any bishop, priest or deacon who admits to the baptism or sacrifice of heretics be deposed; for what part hath Christ with Belial, or what part hath a believer with an infidel?

47. Let a bishop or priest, who shall rebaptize anyone who has originally been baptized rightly, or who refuses to baptize anyone who has been polluted by ungodly, be deposed, as a despiser of the cross and death of the Lord, and as one who has not made a distinction between true and false priests.

48. If any layman put away his wife and marr another, or one who has been divorced b another, let him be excommunicated.

49. If any priest or bishop, contrary to the command of the Lord, does not baptize into the Father, Son and Holy Spirit, but into three Unoriginated Beings, or three Sons, or three Comforters, let him be deposed.

S. MATT. 28:19

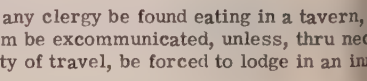
50. If any bishop or priest does not perform the one initiation with three immersions, but only with one, into the death of the L let him be deposed. For the Lord did no say: Baptize into my death, but, 'Go,mak disciples in all nations, baptizing them i the name of the Father, Son and Holy Spi

51. If any bishop, priest or deacon, or any of the sacerdotal list, abstains from marriage, meat or wine, not for religious restraint, but thru a feeling of abhorence, forgetting that God created all things good, and that He did make both male and female, let this man be corrected for he blasphems the work of creation; else let him be deposed and cast out of the Church. So also with a layman.

S. LUKE 15:7

52. If any bishop or priest refuses to recive who turns from sin, but rejects him, let be deposed, for he grieveth Christ, who s 'There is joy in heaven over one sinner t repenteth'.

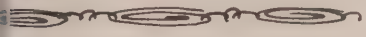
53. If any bishop, priest or deacon, who on festival days refuses to partake of meat and wine, from an expressed abhorrence of them, rather than from religious restraint, let him be deposed as being seared in his conscience and thereby causing offence to many.



54. If any clergy be found eating in a tavern, him be excommunicated, unless, thru nec sity of travel, be forced to lodge in an in

55. If any clergy insult the bishop, let them be deposed, for: 'thou shalt not speak evil of the ruler of thy people'.

If any of the clergy insult a priest or a deacon, let him be excommunicated.



57. If any of the clergy mock the lame, deaf or blind or one infirm, let him be excommunicated. So likewise with any of the laity.

If any bishop or priest neglects clergy or people and fails to instruct them in godliness, let him be excommunicated, and if he so persists, let him be deposed.

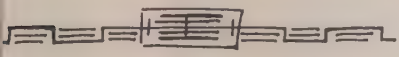
59. If any bishop, priest or deacon fails to supply the needs of any clergy in want, let him be excommunicated; if he persists, let him be deposed as one who has destroyed a brother.

If any one reads publicly in the church the falsely inscribed books of impious men, as if they were Scripture, to the detriment of both people and clergy, let him be deposed.

61. If any accusation be brought,against a believer, of fornication and/ or adultery, or any forbidden action, and be convicted, let him not be promoted to the clergy.

If any of the clergy, thru fear of men, whether Jew-heathen-or heretic, shall deny the name of Christ, let him be cast out. If he deny the designation of being a clergyman, let him be deposed. If he repent, let him be received as a layman.

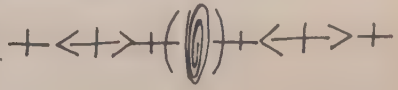
63. If any bishop, priest or deacon, or any of the sacerdotal order, shall eat flesh with the blood of life still therein, or anything killed by beasts, or that dies of natural cause, let him be deposed. The Law has forbidden this. If a layman do likewise,let him be excommunicated.



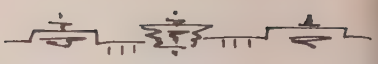
If any clergyman or layman shall enter into a heretical temple or church to pray let the clergy be deposed and the layman excommunicated.

65. If any clergyman shall strike another, in an argument, and kill him, let him be deposed. If a layman do likewise, let him be excommunicated.

If any clergyman fast on the Lord's Day, or on the Sabbath, excepting as provided, let him be deposed. If a layman, let him be excommunicated.



67. If anyone shall force and keep a virgin not espoused, let him be excommunicated. And he may not take another, but must retain her, even though she be a poor person.



68. If any bishop, priest or deacon receive, from anyone, a second ordination, let both ordained and ordainer be deposed; unless it be proven he had his ordination from heretics; for those who have been baptized or ordained by such persons cannot be either of the faithful or of the clergy.

69. If any bishop, priest or deacon, or reader or singer, does not fast the pre-Easter Fast, or others prescribed(saving only if he be hindered by some bodily infirmity), let him be deposed. In the case of laity,let them be excommunicated.

70. If any bishop, priest, deacon or any of the clergy list, keeps fast or festival with the Jews, or receives from them any gifts of their feasts, e.g.-unleavened bread, let him be deposed. If a layman, let him be excommunicated.

71. If any Christian brings oil to a temple of heathen, at their festival days, or lights lamps therein, let him be excommunicated.

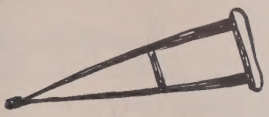
72. If any clergyman or layman removes wax or oil from the Church, let him be excommunicated(and let him restore a fifth part more than he took).

73. Let no one convert to his own use any vessel of gold or silver or veil which has been sanctified, for it is contrary to the law; and if anyone be so detected, let him be excommunicated.

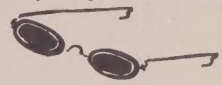
74. If any bishop has been accused of anything by men worthy of credit, he must be summoned by the bishops; if he appears and confesses, or is so convicted, a suitable punishment must be inflicted upon him. But, if when summoned he does not appear, let him be summoned a second time, two bishops being sent to him for that purpose. If he still refuses, let a third summons be made, in like manner. Upon this refusal,let the synod pronounce such judgement as it deems right so that he may not seem to profit by avoiding judgement.

75. No heretic shall be allowed to testify as a witness against a bishop; nor shall one member of the faithful be sufficient, for:'in the mouth of two or three witnesses every word...established'.

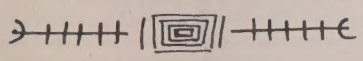
7. A bishop must not make, of his relatives, heirs to the episcopate, for the things of God cannot be subject to human affection; nor is it fitting that a Church should be subject to heirs. So, if this be done, one so ordained shall have his ordination voided, and the ordainer shall be excommunicated.



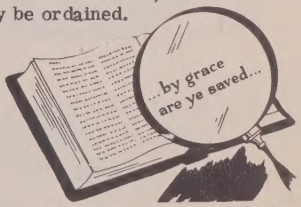
77. If anyone be found without an eye, or lame of leg, and in other respects worthy of ordination as a bishop, he may so be ordained for the defect of the body does not defile a man, but only the pollution of the soul.



8. If a man be deaf or blind, he may not be made a bishop, not that he is defiled, but rather that he is not able to handle the affairs of the Church and they may be hindered.

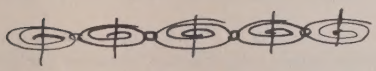


79. If anyone has a devil, let him not be made a clergyman, neither let him pray with the faithful; but if he be freed, let him be received into communion, and if he is worthy he may be ordained.

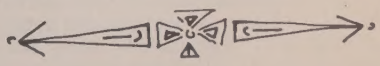


0. It is not allowed, that a man recently received from a heathen life or who has been converted from an evil course of life, should immediately be made a bishop, for it is not right that he who has not been tried should become a teacher of others. Unless it be done due to a special manifestation of Divine grace in his favour.

81. We have said that a bishop or priest must not give himself to managing public affairs, but rather devote himself to ecclesiastical business. Let him be so persuaded, or be deposed, for no man can serve two masters, according to the Lord's declaration.



2. No servant may become a clergy without the consent of their masters. But, if any servant should appear worthy of such an ordination, as our Onesimus appeared, and his masters agree and liberate him and send him out of their house, he may be ordained.



83. If a bishop, priest or deacon shall enter the army and wishes to retain both the Roman and priestly offices, let him be deposed; for the things of Caesar belong to Caesar and those of God to God.

4. Whosoever shall insult the King, or ruler, contrary to what is right, let him suffer punishment. If a clergy, let him be deposed. If a layman, excommunicated.

85. Let the following books be counted sacred: of the Old Testament - five books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy); of Joshua the Son of Nun, one; of the Judges, one; of Ruth, one; of the Kings, four; of Chronicles of the book of the days, two; of Ezra, two; of Esther, one; of the Maccabees, three; of Job, one; of the Psalter, one; of Solomon, three (Proverbs-Ecclesiastes-Song of Songs); of the Prophets, twelve; of Isaiah, one; of Jeremiah, one; of Ezekiel, one; of Daniel, one. Besides these, you are recommended to teach your young people the Wisdom of Sirach.

Of our own books, that is those of the New Testament: the four Gospels of Matthew-Mark-Luke and John; the fourteen epistles of Paul; two epistles of Peter; three of John; one of James; one of Jude. (Two Epistles of Clemens, and the Constitutions of me Clemens, addressed to you bishops, i eight books, which are not to be published to all on account of the mystical things in them.) And last, the Acts of the Apostles.

☆ ☆ ☆

In summation, let it be borne in mind that these Canons reflect the spirit of the day in which they were composed and recorded. Time has naturally changed many of the conditions under which they were written and rendered many of them obsolete. Others, being based primarily on social or economic reasons, carry no spiritual value whatsoever and should be so judged. Basically, however, certain principles are contained thruout the entire framework which render a pattern that can well be studied for application in the modern day. Mergers of religious bodies having been the introductory thought provoking the inclusion of these Canons, it is well to conclude on the same note.

The Councils of the Fathers, which are termed Ecumenical, gave us the Canonical Scripture. As the bulk of Protestantism is founded on Scripture, any consideration of mergers should cause the minds of those concerned to go a bit deeper than Scripture-Faith and Order. Indeed they should examine what the Faith and Order of the Church of the Fathers called for. In so doing they might well find facts and teachings which would tend to bring a widening of belief that would lay a foundation for future acceptance of the Apostolic Traditions and Teachings, which acceptance can alone bring about a Universal Faith on which Christendom can find its re-union.

Folk Lore

English: 'Pray devoutly, but hammer stoutly'
American: 'Praise the Lord and pass the ammunition'
French: 'Help yourself and heaven will help you'
Russian: 'God will help us, but don't lie on your back'
Scotch: 'Pray to God to help you and put your hand to work'
Holy Bible: 'Faith is known by its works'

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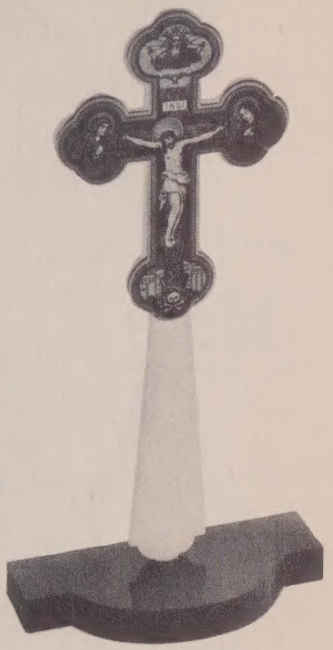

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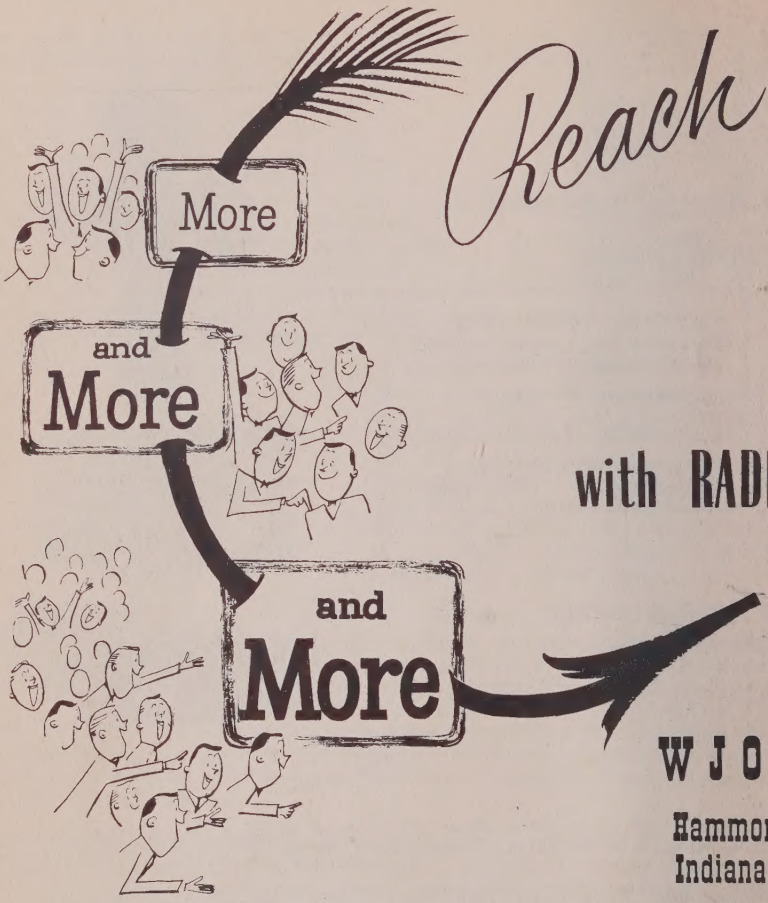

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